NAGUALISM.

Or Sketches of the Mexican Superstition since the Conquest, by M. Brasseur de Bourbourg. [Read, October 16th, before the National Institute.]

When the Spaniards first landed on the Mexican shore they were struck with horror on witnessing the bloody rites which were performed upon the altars of the Indian deities. Notwithstanding the rudeness of that iron age, the offering of human victims and the abomination of cannibal repasts could not but inspire with abhorrence intolerance, so much complained of, which has been stamped upon the early Spanish conquests in America.

Many books have since been published on the subject, pouring contempt and vituperation upon the conquerors of Mexico and Peru, denouncing their fanaticism and that of the priests and bishops who brought to these countries the blessings of the Gospel, and exhibiting some of them as the most cruel oppressors of the Indians.

I shall not undertake to extenuate the deeds of violence which were perpetrated by the Spaniards; but, leaving aside the well-known Las Casas, we must acknowledge that the bishops and other clergy in New Spain never ceased to raise their voices in favor of the natives, who are indebted to their constant endeavors for not being condemned to slavery. Moreover, if, misled by their zeal, some of them were induced to destroy monuments valuable for the history of America, it must be remembered that most of the treasures which escaped the flames kindled by the blindness of the first conquerors were afterwards collected and preserved by the enlightened care of the clergy. I must here state another fact, quite unknown to the present day. It is that the Mexicans whose fate, with so doleful complaints, we lament as the victims of Spanish fanaticism, had themselves been the most intolerant sectarians of Anahuac.

The history of Mexico, prior to the Aztec dominion is Tenochtitlan, is but a continual series of wars and revo-1 utions, caused by religious antagonism. From the very dawn of the Toltee civilization, which brought to that country new forms of worship, religious quarrels arose and gave birth to the factions too well distinguished in after times by the names of their chief gods and leaders, Quetzalcohuatl and Tetzcatlipoca. Quetzalcohuatl, the green or royal feathered serpent, the symbol of peace, of mildness, and justice, abhorred human sacrifices. He received no offerings but of snakes, birds, and butterflies, of the perfumes of flowers and copal incense. His priests were obliged to abstain from carnal pleasures; he approved of fasting and abstinence, of corporal macerations. the most conspicuous of which was to prick oneself with the huge maguey thorns, that were afterwards presented imbued with gore to the altars of the deity. Quetzalcohuatl was at once the name of the God and the highest title of the Supreme Pontiff of his religion, who used to wear the same garments as being his living personification on earth. Tetzcatlipoca, the burning or smoking mirror, the perpetual adversary of Quetzalcohuatl, was, on the contrary, considered as the God of Discord and War. He was called Yaotzin, or the Fiend, and also

Necoc-Yastl, sower of discord.

From the beginning of the eighth century, the city of Colhuacan, situated on the shores of the Mexican lake, appears as the metropolis of Anahuac, the principal seat of civilization; and Nauhyotzin is the first among the chiefs whose name is recorded as a king. He was i avested with the regal and sacerdotal power; but after his death these dignities, being separated, united again, and once more separated, gave rise to many a bloody struggle. Colhuscan was obliged to share the power with the cities of Tulla (Tollau) and Otumpua; and, although i ts sovereigns maintained their supremacy, they had to acknowledge their brother Kings, and to consecrate their pretensions. Hence the alliance which, at a later period, was renewed in the powerful confederacy of the cities of Mexico, Tetzesco, and Tiscopan, in the time of the conquest. The most distinguished of the Toltec monarchs was Topiltzin Cacatl Quetzalcohuatl, King of Tulla, celebrated afar for his grandeur and magnificence, who, after a flourishing reign of twenty years, abandoned his kingdom, flying before his enemies, and retired to the mysterious land of Tlapallan. Tetzcatlipoca overpowered his rival, and for some time the priesthood submitted to the secular Kings. During the whole of the eleventh century the rival gods were again at war, the sectarian contagion spreading over the whole Toltec Empire. The barbarian to their aid. Pestilence and famine, with the total ne-glect of tillage, adding new calamities to the evils of civil and religious conflict, finally caused the destruction of the Toltec Empire, and the last sparks of its civilization were blasted with the fall of its last monarch.

From these ruins arose a new order of things, and new civilization sprang from the ashes of the old. Like Rome after the fall of the Casars, the city of Colhuacan had preserved the sacred fire with the remainder of the Toltec people. It was revived by the Colhuas and the Acolhuans of Tetzeoco; but the sectarian feuds revived with their civilization. After a hard struggle the supremacy of Colhuscan fell forever in the year 1347, and was transferred to the city of Mexico, which had been founded but a few years before. The Mexicans, wearied with the yoke of their priests and of the Princes of Azes. potraico, placed on their throne Acomapich, the lawful heir of the crown of Colhuscan, which was henceforth united to that of Tenochtitlan.

But these revolutions did not put an end to the religious dissensions. With the heirship of the Colhuas Mexico received the worship of their gods, and Tetzcatlipoca was placed on the same footing with Huitzilopo-chtli in the great Teocalli of the Mexican God of War. Since the ruin of their city the Colhuss had been scattered all over the adjacent countries. Filled with a scattered all over the adjacent countries. Filled with a spirit of fanatical proselytism, they carnestly endeavored to spread abroad the worship of their deities, and especially of Tetzcatlicopa. The lords of Quauhtitlan, whose subjects had never before acknowledged any worship but that of the Sun and of Mith, a deified hero, in honor of whom they annually pierced with arrows a prisoner attached crossways to a tree, then embraced the Colhus religion. A superb temple, raised above five rows of terraces, was erected in Quauhtitlan by Xaltemoctzin. Prince of the Chichimecs of that city, who witnessed with terror the numberless human victims immelated upon the alters of the Fiend. But many were found among them whose conscience recoiled from those dreadful rites. At first they were left undisturbed; but about the middle of the fifteenth century the Kings of Mexico and Tetzcoco haring, by the ruin of the Tepanec Empire of Azcopot ralco, established their supremacy over the other cities of Anahuac. The Mexican monarch exerted himself to enforce upon his new subjects the awful worship of his own deities. Penalties were denounced against those who refused to yield; soon after they were driven into banrefused to yield; soon after they were driven into ban-ishment, their property was confiscated by the Govern-ment, and death hardly seemed a punishment equal to the offence. Striking instances of this persecution are related by the Mexican chronicler of Quauhtitlan. Several noble Chichimecs, having refrained from the ceremonies of the great fast and of the sacred festivals established in their country by the Colhuas, were brought before Ttzoohuatl, King of the Mexicans, and, upon their refusing to conform to the national worship, were condemned to death, their property being forfeited to the Crown. This persecution was extended to a great many families not less distinguished by birth than by wealth. Others voluntarily renounced their native land and sought a home in the vast inaccessible parts of the mountains. Nor is this all. Tizochuatl, apprehensive that the apprehensive that the second content of the cont Nor is this all. Ttzcohuatl, apprehensive that the ancient Toltec records might suggest the people ideas injurious to the regal authority and State worship, collected, by express consent of his nobles, all the old documents that could be found and consigned them to flames.

that could be found and consigned them to flames.

By a policy somewhat similar to that of ancient Rome, the Mexicans opened their temples to the gods of the nations that they vanquished; others were invited to come and dwell among them, allured as it were by the pomp and magnificence of their teocallis. We have an instance of the adoption of a foreign god in Mixcohuatl Xocoyotl, the deified hero of Cuitlahuac, whose relies they compelled that town to surrender, having previously set fire to his temple. To these foreign gods, for whose sake the nations of Anahuac had fought so many bloody battles during their civil wars, Mexico erected stately buildings, appointing priests and assigning them large buildings, appointing priests and assigning them large estates for their maintenance. Thus for the first time was beheld the strong contrast of those adverse deities meet-ing together in the same processions, having their dis-tinct feasts and sacrifices regulated in the same ritual. This apparent tolerance could only deceive the eyes of the ignorant multitude; for the worship of the foreign gods, whatever might have been their origin, invariably conformed to the rules of the national religion. Not un-like the royal tributaries of a more successful rival, they

palaces of the once brilliant metropolis of Monteruma of its heathen worship were doomed to the same destruc-tion. Hardly four years had clapsed, however, when a new and more splendid city arose from the askes of the former, and upon the site of its gloomy teocallis the friars, called by the conquerors to preach the gospel to the natives, erected their churches and monasteries. the minds of a christian people; and hence perhaps the Twelve Franciscans, with the venerable Martin de Valencia at their head, arrived from Spain at Tetzcoco as early as June, 1524. Cortes received these new apostles with the greatest honors, evincing by all his demeanor how much he wished to convince the Indians of their worth and of the sublimity of the religion he exhorted them to embrace. He granted them the palace which had contained Montezuma's renowned collection of foreign birds and animals, and afterwards made room for the magnificent buildings of the still existing convent of San

Spaniards and accustomed to their dominion, the most conspicuous in the early annals of the conquest is that of Tlaxcals, which had ever abhorred the Mexican monarchs. Ience, perhaps, the facility with which its people embraced the doctrines of Christianity and the eagerness of its nobles in bowing their heads to receive the waters of baptism. By the gentleness of their manners, their charity, and energy in defending the Indians from the churlish greediness of their victors, the early missionaries succeeded in bringing many other proselytes into the bosom of the church. But it must also be allowed that the conversion of the Mexicans was sometimes a consequence of their fears. The Spanish clergy, generally accustomed in their own country to act in concert with the Government, often continued in America to apply to the secular power with regard to the conversion of the Indians. These, however, seldom opposed any strong resistance to the efforts of the missionaries, overpowered, as it seemed, by the transcendent superiority of the Europeans.

The Spanish authors, and more especially Torguemada, expatiate at length on the meekness of the natives, on the readiness they evinced in acknowledging the doctrines of the Christian faith, and their earnestness in preparing for baptism from the very hour of the conquest. But these authors paid little attention to the discouragement which had seized upon the proselytes and the spirit of craftiness lying at the bottom of the Indian nature. The Mexican nobles, and more especially those of the towns located at a short distance from the capital, felt deeply interested in retaining the favor of the Spaniards. They easily yielded the spiritual concessions required at their hands, hoping by their ready compliance to be left in undisturbed possession of their estates and property. Tetzcoca, at that time the most polished of the towns of Anahuac, having been occupied since the opening of the siege of Mexico, had early conformed to the habits of the conquerors; and the Franciscans having halted there on their way to the capital, it was the first, after Tlaxcala, to submit to the gospel. Txtlilxochitl, King of Acolhuacan, owed his crown to Cortes. At the head of his brothers and a multitude of noble Acolhuans he was solemnly presented for baptism in the halls of Nexahualcovotl's alace, then transformed into a church. The lower classes soon followed the example of the grandees, and studied conform to the outward practices of the Christians. But many among them only availed themselves of these external forms as of a mask to conceal their attachment to idolatry. A learned Mexican Jesuit, father Fabregat, n his comments on the Cadex Mexicanus of the Belgian Museum, observes that Spanish America is one of the few countries where the diffusion of the gospel sometimes happened to be enforced by means decidedly opposite to its sublime institutions. These words might with pro-priety be applied to Mexico. The abolition of bloody however, such a blessing to those countries that it largely compensates for some transient infractions of the evangelical law. It cannot be denied that baptism was often hastily administered to the Indians, who, in many places, being not sufficiently instructed and fortified in the Catholic faith, naturally fell back to their old suerstitions and became accustomed to mingle them with the uses of the church.

The Franciscaus became soon convinced that to eradicate entirely the remnants of their rites, they must destroy the temples consecrated to their gods. Those of the city of Mexico had been razed in the general catastrophe of that capital; but at Tetzcoco, as in most of the towns of Anahuac subdued without a struggle, they were still standing, and were resorted to at night in spite of all the prohibitions of the Spanish commander. The conquerors, however, careless of the spiritual welfare of natives, totally disregarded such infractions of the law, their thirst for gold absorbing all their exertions. scure in this impunity, the Indians readily acquiesced with seeming cheerfulness in the day instructions of the missionaries; while at night, stealing away under cover of the darkness, they ascended their temples, where they met with their priests and sacrificed to their gods. Often-times did they disturb the nocturnal service of the friars with the mournful sounds of the teponartli, or Indian drum, and wild Chinchimee tribes of the north had already com- and the hollow and cadenced stamping of their sacred lances, breaking forth from the unholy

he Acolhuan city. The work of destruction was resolved upon. It commenced with the grand temple of Nezahualcoyotl, which, for magnificence and splendor, was unsurpassed in the new world. The monks, attended by crowds of young Indians belonging to the christian school, set fire to the noble edifice on the 1st of January, 1525, being the day of a tianguiz, or Indian fair. The lurid glare of the flames, waving above the gilded roofs of the teocalli, soon attracted the attention of the multitude. People, priests, and princes rushed on in wild confusion, with clamors of horror and rage. But, on beholding the Franciscans norror and rage. But, on beholding the Franciscans standing on the steps of the huge pyramid, a silent awe crept over them; their anger fell; their shrieks were con-verted into a low wailing, and they sat in sombre despair, moening over the ruin of their deities. Statues, idols, vessels of gold and silver, precious craaments of all kinds, sacerdotal vestments and furniture, all became at once a rev to the flames. The desolation of the other temples Tetrocco and its neighboring towns soon followed. of letters and its neighboring towns soon followed, every where making room for the stately mansions and churches of the conquerors. Some monuments escaped, owing to their isolation in the woods or the mountains, where they were abandoned to oblivien and decay.

The slight resistance offered by the Indians to the establishment of the Catholic church could not but deceive the missionaries with regard to their inward dispositions.

In the course of a few years numerous churches and ex-tensive convents were, in many provinces, erected upon the ruins of the heathen temples. The Dominican order, and soon afterwards the Augustines and the Order of Mercy, were transplanted into Mexico, with the view of sharing in the labors of their brethren, the Franciscans. Tlaxcala first became a bishoprick, and next to it the ca-pital of New Spain, which was afterwards raised to the metropolitan dignity, with some other suffragan Sees. Thus, in a very short period, the Catholic church was ca-nonically instituted, established, and endowed in the monically instituted, established, and endowed in the whole extent of the kingdom. The clergy availed themselves of the strength they derived from the establishment to support the natives against the outrages of the conquerors. The complaints of the bishops and other ecclesiastic prelates caused the Court of Spain to provide for them, and several laws were emerical to defend the rights of an unfortunate and presented to defend the for them, and several laws were enacted to defend the rights of an unfortunate and persecuted people. But these did not seem to feel any stronger sympathy for the religion whereby those laws had been promoted. When the first effervescence of the coaquest was over and they began to breathe, they insecusibly returned to the old superstitious practices which, through dread of the Spaniards, they had transiently set aside. The bolder, with that cunning that distingui shes the Indians, continued secretly to dig little vaults, under the alters of their parsecretly to dig little vaults, under the altars of their paochial churches, wherein they collocated their idels.
hus, when they seemed piously kneeling before the
ross, their prayers were in reality directed to the old Thus, when they seemed

leities of their ancestors. In the course of a few years the great majority of the Indians seemed to have 'passed over to the Catholic church. Nay, most of the mini sters of idolary had been baptized; but, on bowing their 'seads to receive the sacred water, they thought neces ary to observe in order to stand on a quiet footing with ' heir conquerors. Bereft of the edifices quiet footing with 'heir conquerors. Bereft of the edinces in which they had, once been accustomed to worship the gods of their fatl ares, they secretly assembled in the grottees and caves hollowed by the hand of nature in the flanks of the Si erra, and there they erected their altars anew. From those meetings undoubtedly sprang up that mysterious natedly of superstitions called Nagualism, a name hardly known in Europe or in this country. Witchined with the ancient rites of the Mexican knighthoor i, seems to have formed its primary elements onaries found it established from one end to the the kingdoms of New Spain and Guatemala. other in the kingdoms of New Spain and Guatemala. More than two centuries after the conquest the bishops still lar mented the sad consequences of its influence, and to this, very day it remains the greatest impediment to the efficient conversion of the natives. The chiefs of the sect, called Negualestos by the Spaniards, most likely belon ged to the old sacerdotal order. After the fall of the

names, either of birds, reptiles, of imphibious or terrestrial animals, like the names of the saints, says Bishop Nunez de la Vega, in the Catholic salendars. The child received the name corresponding to his birthday, and they called that ceremony taking as Nagual. Thus, from the very beginning of his life, the babe was devoted to a brute, which he was brought up b consider as superna-turally animated by a familiar denon, and to regard as the Catbolics do their guardian agel. From that instant till his last breath his Nagual beame his visible and in-visible protector. The Master Ngualist then opened a vein of the babe behind the ear ounder his tongue, drew forth a few drops of blood with an obsidian lancet or the nail of his foreinger, which he degnedly caused to grow to an unusual length, and offered to the invisible d as a token of bondage and a pledg of the compact which was entered into between the chil and his Nagual. Be fore leaving him the master poised out to the father some wood or cavern where, at the age of reason, the boy should meet his Nagual, in order himself to ratify with the animal the bargain concluded in his name. It was not till the master had withdiwn that the curate of the parish was made aware of the firth of the babe, baptism being considered by those iplaters as a mere form without any consequence, and wich they must undergo as a matter of course.

as a matter of course.

"When the boy has reached the age of reason," says father Burgos, "the Master Nagualis instructs him. He makes long speeches and teaches him mandle errors. He induces him to believe that the god who creted him and appointed the day of his birth is the very samewho now calls for him and devotes himself to watch over him as a friend, under the shape of his Nagual. 'Therefore, cher up,' says he, 'and be filled with courage, that you may abw your god your gratitude for so high a favor by calling pon the animal to whose fate you must hereafter wholly be bund.' The boy usually consents. The Master Nagualist the brings him to the place appointed on his birthday, and ther, in the gloom of night, consents. The Master Naguaist the brings him to the place appointed on his birthday, and they, in the gloom of night, he offers a sacrifice to the demon, the causes his Nagual to appear under the shape of the animal of which he bears the name, whether lion, snake or alligager, but which shows himself so gentle, so tame, so tractably that the boy cannot help caressing and taking him is the best of his friends. This low-ing conference is like the seal of the compact concluded with ing conference is like the sal of the compact concluded with the devil. From that very moment their fate is so intimately connected that, by a specit permission of God and a positive heavenly chastisement on loss blind men, they are entirely delivered up to the fiend; ir they give themselves up to him with such complete willingess that God allows Satan to in-flict upon them in turn at the harm and wounds that their Nagual friend might experince."

A fact, among many oters of the same kind related at different times and place, by sincere and plous authors, will explain better than an thing else the nature of the ties which are supposed to xist between the Nagual and

"Father Diego," says agin Burgoa, "was a monk of great courage and presence f mind. Notwithstanding his old age, nothing was capable f intimidating him. He repriold age, nothing was capable if intimidating him. He repri-manded without fear all that is thought reprehensible in those who lived under his authority. Among others was an Indian whom he once chastised witl great rudeness. The Indian deeply felt the injury, and, in his eagerness for revenge, he went and stationed himself in the shallows of a river which issues from the lake near Tehantepee, which the Padre was about to cross on his way to viit a sick person. Padre Diego took one of the horses of the cuvent and rode on, quietly re-citing his breviary. He had highly entered the stream when his steed was stonged, value streading to get along, Looking his steed was stopped, vainly stuggling to get along. Looking down, the monk at once perceived that an alligator was trying to drag the horse away into the water. But giving the reins to his steed be caused hin to advance with such rapidity that he carried the alligator to the beach. Kicked by the horse and stunned with the tipped cudgel of the father, the monster fell, and Padre Diego continued his ride towards the house where he was expected. On his arrival he related what had occurred to him, and, as he was receiving the confession of the sick man for whom he had been called, he was informed that the Indian whom he had chastised a few days since had just died, cursing the monk and his horse as the instruments of his death. Father Diego eagerly made inquiry; the alligator was found dead on the beach, and they ascertained that the Indian bore exactly the same wounds by which his Nagual had been killed." gual had been killed."

"I once happened," adds Fither Burgos, "to examine an Indian on the same grounds. He frankly confessed that he had his Negual. As I reprimated him with severity, he answered: 'Father, I was born with that fate; I did not look for it. Since my childhood I always see that animal about me; I am used to eat of what he eats, to feel the harm and good that he feels, and he acts quite as a friend with me. That wretched man was so deeply involved in his error, like a great many others, and so coupletely persuaded that so brutish an association, far from being an evil, was on the contrary a grace and a favor, that by no means could he be undeceived. May the ministers of God well understand their decired. duties; to them it pertains to break down the works of Satan who thus labors to eradicate the seeds of faith! May the endeavor to bring the fathers back to the faith in the name whereof their children have been baptised; for if the former-being deprived or it, first over their children to the demon, with geprived or it, first over their callered to the delical, sort of intention can they afterwards bring them to

church for baptism?" The Spanish authors of the 17th and 18th centuries who speak of Nagualism give the strangest notions of it. Nunez de la Vega, Bishop of Chiapas, at the beginning of the 17th century, takes it up as the theme of many of his struction of idolatry. In a pastoral letter on Nagualism, he is perfectly aware of its practices. The subjoined de-tails on the rites performed by the Master Nagualists for tails on the rites performed by the Master Nagualists for in that province, composed his court. Under his imme-initiating their disciples in their art are borrowed from it: diate command four lieutenants or vicars shared the ad-

"This class," says the Bishop, "is the most wicked of all. They introduce themselves in the villages under the guise of physicians, curers of allments, and phlebotomists, while in reality they are butsorcerers, performers of spells, and enchanters, who, instead of healing, give maladies and kill the sick, by laying of herbs about them, &c., together with insuffictions infernal words, by the help of which they invoke the devi nd command him at their will, according to the bargain they ave made with him."

The functions of the Master Nagualists principally consisted in presiding over the secret worship of their gods and in consulting the horoscope of the new-born infants. They also used to serve the vengeance of those who recurred to their art. It is remarkable that the tiation was never conferred upon one single neophyte. "They always need to be three together," says Nunez de a Vega, "in order to avoid discovery, should some spell be all sort of diabolical rites, the sacraments of life and death.

qualist, once received as master, is forbidden to act for him

elf without the concurrence of his two fellow-masters.
"Before admitting the candidate," continues the Bishop "Before the concurrence of his two fellow-masters.

"Before admitting the candidate," continues the Bishop,
"the Master Nagualist commands him to renounce our Saviour and curse the blessed Virgin and the Saints. He then
proceeds to wash the head of the neophyte and the several
parts of his body on which he has received the water and
unctions of baptism, in order," says he, "to blot out all trace
of Christian icapurity. He exhorts him to arm himself with
courage, fear and cowardice being obstacing to his initiation
into the mysteries. After these instructions he brings his
disciple to a gloomy forest or into the depths of a frightful
barranca. There he places himself with the neophyte upon
an ants nest, of a large size, and by means of a magic formula he conjures up the snake called the mother of ants,
a species variegated with white, black, and red. She comes
forth, together with many other small snakes; they surround
the adept, enter through the joints of his left hand, and come
out afterwards through his nose; his ears, and the joints of
his right hand. This being done, the mother of ants all at
once springs into his meath and gets out backwards; likewise all the small snakes, one after another, after which they
retired to their hole.

"The master then prings his disciple to a degraped bellow

retired to their hole.
"The master then brings his disciple to a deep and hollo place, where they meet with a dreadful monster, darting fire through his mouth and nestrils. [The beart awallows the young adept, who emerges from his position.] During thirteen days, one after another, are these awful rites repeated in the same manner; and only then does the master reveal his agents to his disciple."

Thus far the Bishop of Chiapas, who expressly state that he obtained his information from some of the Master Nagualists converted to the Christian faith, whom he faliarly admitted into his conversation; but the deceitful character of these sectarians and the events which soon followed after the decease of that eminent prelate completely check our confidence in the sincerity of their conversion, and consequently in the truth of the revela-tions which they made to him. In spite of his activity and endeavors to eradicate idolatry, and especially Naand endeavors to eradicate idolatry, and especially Nagualism, in the provinces of his extensive diocese, nothing in the good bishop's works leads us to believe that he was really aware of the hierarchical constitution of that sect and of the immense extent of its relations. The ants' nest, the snakes, large and small, and the neophyte's passage through the body of the fearful monster, recall to memory the particulars of Votan's history, as related by Nuñez de la Vega himself and by Ordoñez, and particularly the snake's hole, which Votan mysteriously particularly the snake's hole, which Votan mysteriously went through in the land of his accestors in order to receive the celestial science; and the thirteen days of the disciple's repeated initiation might be an allusion to the thirteen islands of the snakes which are recorded in the same history. As to the monster spitting fire through his mouth and nostrils, it must be remembered that the entrance to the temple of Quetzalcoatl, in Mexico, precisely represented the open jaws of a monstrous serpent.

These and many other particulars, which it would be too long here to enumerate, convinced me that the Master Nagualists whom the Bishop of Chiapas conversed with endeavored, by an allegorical account of their rites, to divert the attention of the zealous prelate from the cog-

athen worship they generally appeared in the outward fice of physicians or healers. It was in that assumed character that they called upon the sick and the families that they trusted as soon as they were apprized of the birth of a child, in order to consecrate it to the Nagual. They first consulted their astrological books, combining

attended in the divine retinue upon the higher gods, Huitzilopochiti and Tetzcatlipoca. Their admission into the Mexican pantheon was sealed by their acceptance of bloody offerings. Quetzalcohuatl himself was worshipped in one of the most splendid temples of Tenchtitian; but even there Tetzcatlipoca triumphed over his old antagonist, whose very altars were annually defiled by the immolation of a fixed number of captives.

The downfull of the Artee monarchy followed the conquest of Mexico, in August, 1521. The temples and palaces of the once brilliant metropolis of Montexuma between they called him Pozlon, and new as represented dunder the shape of a ball of fire and he was represented dunder the shape of a ball of fire and he was represented under the shape of a ball of fire and he was represented under the shape of a ball of fire and feathers, or of a sirt of comet, traversing the air.

This alluded perhaps t the birth of Huitzilopschtii, the Mexican god of war; for every one knows that his mother became enciente of him by receiving in her hand a sort.

The downfull of the Artee monarchy followed the conquest of Mexico, in August, 1521. The temples and palaces of the once brilliant metropolis of Montexuma between the capture of the capture of the saints, says Bishop and palaces of the once brilliant metropolis of Montexuma between the Admiralty describing his movements, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and ner the ruins of Pilenque, they called him Pozlon, and never the sail defends in the sailed throug same province to which belong the ruins of Palenque, preserved, during many years after the conquest, a picure of Poxlon. They had located it, together with other dols, in the very church of their parish, on a high cornice above the altar, in order to keep it from the eyes of the Spaniards, and to be able to worship it without being olested by the pastor. It remained there till the year 1687, when it was discovered by Bishop Nunez de la Vega, then visiting his diocese. He says himself that he ordered the reluctant Indians to pull down all their idols with their own hands, to spit upon these proofs of their idolatry, and afterwards to deliver them to flames. Among the secrets which were communicated by the Master Nagualists to their disciples after the completion of the initiation was the mysterious power which they exercised over the persons who were directly addicted to the practice of idolatry. With a single word, by a glance, the Master Nagualist could, on entering a house, subdue the will of its dwellers, and more especially of the women. Overpowered by a strange fascination, they felt themselves powered by a strange fascination, they felt themselves seized with a convulsive shaking of the whole body, "in such a tremendous way," says Torquewada, "that it seemed as though they were possessed, and possessed I believe they really were." They cast themselves on the ground, often foaming like epileptics, and remained in that state as long as it pleased the master. He then made them understand that they received the divine influence, the object of their desires, and that they shared the friend-ship of the gods. He added that he who felt insensible of these wonderful effects was unworthy of the benefits of heaven. As long as they remained in that strange state he could obtain what he would of them, and they

consented to all his desires.

In considering these particulars one cannot help comparing them with the wonders of modern mesmerism and spirit-rapping. Some other Nagualistic rites call to mind the obscenities charged upon the sorcerers of the middle ages in Europe. Besides their familiar communications with their Naguals the masters could at pleasure render their persons invisible, transform themselves into the shape of the animal which they considered as their tute-lar genius, and instantly be transferred to the remotest places. Whether incubi or succubi, these demons also took any form that pleased their mates in order to satis

The abominations ascribed, whether truly or falsely, to the Nagualists were not precisely that which ought to the render them formidable to the Spanish Government or to the church. It was their organization and the blind obedience which bound them to their leaders. From the earliest period of the Spanish domination the chiefs of the American idolatry, finding themselves overwhelmed by the American idolatry, finding themselves overwhelmed by the uncertainty of the accelerisation and civil laws and under.

In orth, long. 122 deg. west. Standing to the northezet along this shore, she entered a strait on the 29th, in which, on the following morning, in lat. 72 deg. 55 min. north, long. 127 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along this shore, she entered a strait on the 29th, in which, on the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along this shore, she entered a strait on the 29th, in which, on the following morning, in lat. 72 deg. 55 min. north, long. 127 deg. 55 min. north, long. 127 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. west. Standing to the northezet along the following morning, in lat. 72 deg. 55 min. north, long. 128 deg. 128 deg. 128 deg. 128 the rigor of the ecclesiastical and civil laws, and under standing that resistance was useless, resigned themselves to their fate and humbly submitted to the conditions that the victor was pleased to impose upon them. They retired from the scene of their former grandeur; but soon entertained the view of conspiring in the darkness, hoping that the day would come when they would be ena-

bled to revenge themselves on their enemies.

In the emphatic, though vague, language of the contemporaneous authors on the destruction of the Mexican deities the reader can often trace the swidence of a mysterious league between the priests of the distinct religion of Mexico, of which Nagualism seems to have been the worships seem to have agreed to form that sect which, as a secret society, has spread its network over the kingdoms of New Spain and Guatemais, from the Rio Gila down to the very borders of South America. During the first years of the conquest the opinion prevailed among the Indians that the Spaniards were not permanently to settle in Mexico, and that after a short time they would leave the country. Their greediness in collecting the treasures of the vanquished contributed not a little to the delusion, and it was with the hope of more quickly get ing rid of them that the natives on many occasions so eagerly complied with their insatiable requirements as to excite the wonder of the Spaniards themselves.

The leaders of the heathen priesthood were not certainly to be deluded by such an imposition; but they encouraged its progress in order, by the promise of a ready de liverance, to retain their people in the superstitions of which they were the ministers. They afterwards showed a rare evidence of their policy in uniting by the bonds of common interest the adherents of their distinct idolatrous worships. It appears certain, moreover, according to the confession of the Spaniards themselves, that if the natives had been able to agree among themselves and to better adjust their measures they would have succeeded in their design of overturning the Spanish Government in most of the provinces. The most authentic evidences in reference to Nagualism place its principal seat in the kingdom of Guatemala, the town of Zamayague, in the province of Xuchctepec, which, being inhabited by a large population, was chosen as the most convenient for their purposes. There the Nagualist priesthood had concen trated all their forces; it was the residence of a supreme pastoral instructions to the curates of his diocese. He exhorts them to labor without intermission for the detended, on the one hand, over the whole of Mexico, and, on the other, over the Central American provinces, even

wond Nicarague More than a hundred Masters Nagualists, called Zahori ministration of the different, countries submitted to his obedience. Other dignitaries of a lower order and on whom they bestowed a title equivalent to that of bishops governed the provinces, and inferior ministers, Masters Nagualists of the lowest degree, were attached to the pue-blos and villages of less consequence. The single pro-vince of Nicaragua was presided over by no less than twelve priests having the rank of bishops, according to the legal procedures which, at the beginning of the eigh-teenth century, brought the whole affair before the royal audience of Guatemala. There was neither a town, Zahori or a Master Nagualist, priest, physician, and sor-cerer, acting the counterpart of the Catholic parish priest, ever ready to destroy the effect of his moral and doctri-

THE ARCTIC EXPLORERS.

PROM THE BOSTON DAILY ADVERTISER.

We publish in another column, in full, an article from the Montreal Herald containing Dr. RAE's letter, which will very likely prove to be all that will ever be known concerning the fate of the gallant Sir John Franklin and his companions. The intelligence certainly is not direct, but it is so probable, so well supported by circumstantia evidence, and so much in accordance with what has long been expected and feared, that there seems little reason for refusing it credence. The articles in the possession of the Esquimaux, minutely described in Dr. Rae's letterone of them a silver plate bearing Sir John Franklin's name at length-must have belonged to him or to his party, and would scarcely have passed out of the keeping of their owners while they were alive and required their use It seems probable that, their vessels being destroyed they attempted to make a land journey to some of the northern settlements of the Hudson's Bay Company, and had accomplished a considerable part of the distance when they were overtaken by death. If any of them were able to write a record of the last days of the unhappy party, it is possible that it may be recovered. Otherwise it is scarcely probable that any thing more will be known of their fate than is now in the hands of the public.

The whole number of the company in Sir John Frank in's two vessels, (the Erebus and Terror,) when they left England, May 24, 1845—nearly ten years since—was one nundred and thirty-eight. These, it is probable, have all perished. The names of the officers are thus stated: THE EREBUS. THE TERROR.

Richard Crozier, captain. Edward Little, las, Fitzjames, commander. Grabsm Gore, Geo. H. Hodgson, Lieuts
Hon.T.D. LeVesconie
Jas. Wm. Fairholme, Total, 68 officers and crew Jas. Wm. Fairholme, Total, 70 officers and crew.

With regard to the other English expeditions, in addi tion to the interesting intelligence published last week, we are now able to publish some letters and memorands which indicate not only the proceedings of the parties who have returned, but the position at the latest dates of Capt. Collinson, in the Enterprise, the only English ship whose crew are now not accounted for. In 1850 the Enterprise and Investigator both attempt-

ed the entrance of the Arctic Ocean. The Investigator, Capt. McClurr, succeeded in making rapid progress, so that in September of that year he found himself as far north and east as latitude 72° 52', longitude 117° 8', where his ship was beset by the winter, near the Princess Royal Islands, in a strait which he called Prince of Wales's Strait. Capt. Collinson, in the Enterprise, was not so successful, but was obliged to return and winter

cess Royal Islands on the 30th of August of that year.
Capt. McClure had left his quarters here only a few weeks before, retraced his course back through Prince of Wales's Straits, around the south and west side of Baring's Island, of which the northeast side will be found in the old maps as the Banks Land of Parry. Capt. Collingia Island, of which the same and the s the old maps as the Banks Land of Parry. Capt. Collinson thus just missed Capt. McClure. He, however, followed him, found that he had left the Straits by their southern entrance on the 10th of August, only nineteen days before Capt. Collinson entered them. Capt. C. proceeded up the west side of Baring's Island to latitude 72° 55' north, longitude 125° 10' west, where, not finding a harbor, he returned to winter at the east side of the entrance of the Prince of Wales's Straits, in latitude 71° 35' north, longitude 117° 39' west. Here he was frozen in on October 24th. A mild winter followed, but he was not able to leave these quarters till August 5th, 1852, and had only proceeded some thirty miles southwest on the 27th, when he left his last memorandum at a place called Ramsay's Island. It was his intention to take the channel south of Prince Albert's Land and north of Wollaston's Island to the eastward.

The route is comparatively southern, and usually open in the latter part of summer. It is in the immediate neighborhood of seas already surveyed, and, in case of accident to his vessel, affords Capt. Collinson an opportunity for retreat by land to the posts of the Hudson's Bay Company-the same retreat which, if the intelligence from Montreal be true, Capt. Franklin attempted so disastrously. It is not impossible that Capt. Collinson may yet be heard from this autumn.

The following are all of Captain Collinson's records:

Records found at Princess Royal Islets by Lieut. Mecham 1st of her Majesty's Ship Resolute, in the Spring, 1854. Ist of her Majesty's Ship Resolute, in the Spring, 1854.

Her Majesty's ship Enterprise rounded Point Barrow in the pack on the 26th of July, 1851. Got into open water on the American shore on the 30th, along which she proceeded until the 21st of August, when two islets were discovered east-north-east of the Pelly Islands. Capt. Parry was seen on the 26th, and on the same evening a bold bluff, in lat. 71 deg. north, long. 122 deg. west. Standing to the northeast along this shore, she entered a strait on the 29th, in which, on the following morning, in lat. 72 deg. 55 mis. north, long. 127 deg. 10 min. west, two islets, with a beacon on the largest. wintered in the pack, four miles east-north east of these islets.

During the autumn a travelling party from her reached the north end of the straits, in 73 deg. 32 min. north, and 115

deg. west. The last date from her is June the 1st, when all were well. Travelling parties had been exploring north and south. The latter had fallen in with the natives, who were described

as inoffensive people.

Capt. McClure named the southern shore Prince Albert's

Land; northern shore, Baring's Island; the straits, Prince of Wales; and the islets, Princess Royal.

The Enterprise, proceeding up the strait, which varies from ten to twenty miles in width, reached the north end of it on the 31st, and on the southern shore found a cylinder, deposited by the Investigator's travelling party, d ted on board the ship, April 21, 1851. Finding the entrance blocked by ice, returned along Baring's Island, rounding Cape Erebus (Nelson's Head of McClure) on the 2d of September, and on a low point in 72 deg. 1 min. north, and 125 deg. 10 min. west, a cask was found, with intelligence of the Investigator, dated August 18, 1851. She left Prince of Wales's Straits on the

10th. All well.

The Enterprise, proceeding northerly, landed on an island in 72 dog. 55 min north, and 125 dog. 10 min west, and deposited twenty days' provisions for eight men. Not finding any suitable place for winter quarters, returned to where she now lies, in lat. 71 deg. 35 min. north, long. 117 deg. 39 min. west, at the east side of the entrance of Prince of Wales

Record Found on Princess Royal Islets. This post was erected by her Majesty's ship Investigator; wintered in the pack off it in 1850-51, and then pursued her way to the westward.

The strait was visited on the 30th of August, 1851, by the

This post was visited on the 30th of August, 1851, by the Enterprise, who pursued the same course.

This post was visited by travelling parties from her Majesty's ship Enterprise and another. Traced the north coast of Prince Albert's Land, and found a deep inlet or strait eighty miles to the southeast of the mark erected by the Inves-

tigator.
At the north end of the straits another party, which has not yet returned, went across with orders to reach Mellville Island if possible. We have taken soibs of preserved meats, a case and a half of potatoes, half a cask of sugar, half a cask f cocoa, and seven gills of rum. MAY 29, 1852.

Record Found on Princess Royal Island. Her Majesty's ship Enterprise reached the east end of Prince of Wales's Straits on the 30th of August, 1851, and found the sea closely packed off the mouth of the straits; and, not finding suitable winter quarters, she will be found near the southwest end of Baring's Island, or, if there is no harbor there, in the bight of Prince Albert's Land, seventy miles south of this island. All well on board.

R. Collisson, Captain. Her Majesty's Ship Enterprise, Winter Quarters, lat. 71 deg. 35 min. north, long. 117 deg. 39 min. west, 1851-52. We wintered here, arriving on September 14, and were finally frozen in October 24. In the interval several natives

ber. They are a quiet people, but have little to spare. Needles, knives, and saws are the articles principally in requi-Almost throughout the whole of the winter we obtained Almost throughout the whole of the winter we obtained hares, ptarmigan, &c. The weather has been exceedingly mild, the monthly average never below 20 deg. Little or no sickness has occurred, and we are in fit condition for hard work. Travelling parties will start early in April, one following the coast southerly; the others will pass through Prince of Wales's Straits, and then part, one for Melville Island, if possible, and the other along the north side of Prince Albert's Land, in search of the missing expedition.

Intelligence respecting the movements of the Enterprise will be deposited on an islet (10 feet magnetic north of a mark) in lat. 71 deg. 49 min. north, lon. 119 deg. west, subsequent to the return of the travelling parties.

APRIL 15, 1852.

R. COLLIESON, Captain.

Record Found on Ramsay Island. The provisions on Princess Royal Island were safe on the 29th of May, except what our travelling parties consum The Resolution sledge parted company on the 4th of May for Melville Island, and has not yet returned. All well, and no traces of the missing expedition.

I shall proceed southerly, along Prince Albert's Land, immediately I am extricated.

Found on Ramsay Island.

Her Majesty's Ship Enterprise, August 27, 1852, lat. 71 deg.
25 min., long. 119 deg. 5 min.
We left our winter quarters at the eastern end of this bay
on the 5th instant, and have been prevented by the ice from any progress until this day. It is my intention to pursue the channel separating Wollaston from Prince Albert's Land, the entrance to which is in lat. 70 deg. 35 min. north. Hitherto the ice has been close in with the shore, nor have we been able to turn its western edge by pursuing a westerly route along the south end of Baring Island. All well.

The American Expedition under Dr. KANE numbers nineteen souls. The unusual closeness of the present season has been given as the reason why it has not already returned. A writer in the Washington Union suggests that if the next season should be equally unfavorable, it may be expedient to send a steamer to search for and aid the party. Dr. Kane arranged marks and signals with his friends before leaving the country, so that his position would easily be found. We trust that all that humanity demands may be done to promote the safe return of the surviving explorers; and after that has been accomplished we hope that no more expeditions will be suffered to depart to those upgenial and dangerous regions. The northwest passage is discovered; nothing can be done for Sir John Franklin. There does not re main even an empty object to tempt explorers.

REMAINS OF SIR JOHN FRANKLIN AND PARTY. FROM THE MONTREAL HERALD OF SATURDAY.

We are indebted to Sir George Simpson, Governor of the Hudson's Bay Territory, for the privilege of first publishing to the civilized world the at length ascertained fate of the noble but ill starred Sir John FRANKLIN and his gallant company. Alas! that that fate should have been so sad, and that the problem which has so long occupied the thoughts and engaged the energies of the great navigator's countless friends and admirers in Europe and America should be solved by so painful, so distressing a narrative as is contained in the following letter, which only reached Sir George Simpson yesterday afternoon, it having been forwarded from York Factory, via Red River. Our own hopes of Sir John Franklin's restoration to the world had, we confess, long ceased; but who could have been prepared for the fearful reality, a miserable and lingering death from literal starvationpossibly, as Dr. Rae conjectures, worse than starvation—on the frozen and desolate shores of the Arctic Ocean! But we shall not detain the reader by any re-

Let me now allude to the expedition affairs. I arrived here on the 31st ultimo with my small party in excellent health; but I am sorry to say without having effected our object. At the same time information has been ob-tained and articles purchased from the natives which places the fate of a portion, if not all, the then survivors of Sir John Franklin's miserable party beyond a doubt—a fate the most deplorable—death from starvation, after having had recourse to cannibalism as a means of pro-

I reached my old quarters at Repulse Bay on the 15th I reached my old quarters at Repulse Bay on the 15th of August, and preparations were immediately commenced for wintering. On the 1st of September I explained to the men our position, the stock of provisions we had on hand, (not more than three months' rations,) and the prospects we had of getting more, &c., pointing out all the danger and difficulty of our position. All readily volunteered to remain, and our exertions to collect food and fuel went on with unabated energy. By the end of September 109 deer, 1 musk ox, 52 braces of ptarmigan, and 1 seal had been shot, and the nets produced 190

Of the larger animals above enumerated, 49 deer and the musk ox were shot by myself, 21 deer by Mistegan, (the deer hunter,) 14 by one of the men, 9 by Ouligbuck, and 16 by the other four mee. The migration of the deer terminated about the middle of October, and 25 more animals were added to our stock.

On the 28th of October, the snow being sufficiently hard for building, we were happy to exchange our cold tents for the more comfortable shelter of the snow-house. The winter was very severe, but the temperature in our snow huts was never so low as in my winter quarters of 1846-7. Up to the 12th of January we had set nets under the ice in the lakes: the nets were taken up on that

date, as they produced nothing.

On the 31st of March my spring journey commenced, but, in consequence of gales of wind, deep and soft snow, and foggy weather, we made but very little progress. We did not enter Pelly Bay until the 17th. At this place we met with Esquimaux, one of whom, on being asked if he ever saw white people, replied in the negative, but said that a large party (at least 40 persons) had perished from want of food some ten or twelve days' journey to the westward. The substance of the information, obtained at various times and from various sources, was as follows:

In the spring, four winters past, (spring, 1850,) a party of white men, amounting to about forty, were seen travelling southward over the ice, and dragging a boat with them, by some Esquimaux who were killing seals on the north shore of King William's Land, which is a large island named Kei-ik-tak by the Esquimaux. None the party could speak the native language intelligibly, but by signs the natives were made to understand that their ships or ship had been crushed by ice, and that the "whites" were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one officer, (chief,) looked thin, they were then supposed to be getting short of provisions, and they purchased a small seal from the natives.

At a later date, the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the continent, and five on an persons were discovered on the continent, and hye on an island near it, about a long day's journey (say 35 or 40 miles) to the northwest of a large stream, which can be no other than Back's Great Fish River, (named by the Esquimaux Out-koo-hi-ca-lik,) as its description and that of the low shore in the neighborhood of Point Ogle and Montreal Island agree exactly with that ef Sir Geo. Back. Some of the bodies had been buried, (probably those of the first victims of famine) some were in a those of the first victims of famine.) some were in tent or tents, others under a boat that had been turned over to form a shelter, and several lay scattered about in different directions. Of those found on the island, one was supposed to have been an officer, as he had a tele-scope strapped over his shoulder and his double barrelled gun lay underneath him.

on lay underneath him.

From the mutilated state of many of the corpses and the contents of the kettles it is evident that our misera-ble countrymen had been driven to the last resource cannibalism—as a means of prolonging life.

There appears to have been an abundant stock of am-

There appears to have been an abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives out of the kegs or cases containing it, and a quantity of ball and shot was found below high water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, (several double-barrelled,) &c., all of which appear to have been broken up, as I saw pieces of these different articles with the Esquimaux, and, together with some silver spoons and forks, purchased as many as I could obtain. A list of the most important of these I enclose, with a rough pen and ink sketch of the events and initials on the forks and spoons. The articles themselves shall be handed over to the Secretary of the

Hon. H. B. Co. on my arrival in London. None of the Esquimaux with whom I seen the "whites," nor had they ever been at the place where the dead were found, but had their information from those who had been there and those who had seen

the party when alive.

From the head of Pelly Bay—which is a bay, spite of From the head of Pelly Bay—which is a bay, spite of Sir H. Beaufort's opinion to the contrary—I crossed sixty miles of land in a westerly direction, traced the west shore from Castor and Pollux River to Cape Horter of St. James Ross, and I could have got within thirty or forty miles of Bellot Strait, but I thought it useless proceeding further, as I could not complete the whole.

Never in my former Arctic journeys had I met with

such an accumulation of obstacles. Fogs, storms, rough ice, and deep snow we had to fight against. On one occasion we were four and a half days unable to get a glimpse of the sun, or even to make out his position in was of little or no use, was perplexing in the extreme.

The weather was much finer on our return journey that

when outwards bound, and, our loads being lighter, our day's marches were nearly double the distance; and we day's hardness were hearly doubte the distance; and we arrived at Repulse Bay on the 26th May, without accident, except in one instance, in which one of the party lost a toe from a frost bite.

The commencement of spring was very fine, but June and July were colder. We were unable to get out of the

bay until the 6th of August.

Our progress along the coast as far as Cape Fullerton was much impeded by ice; but on getting to the southward of the cape we had clear water and saw no los

afterwards.

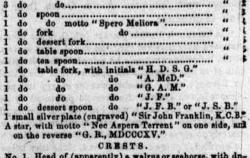
The conduct of the men, I am happy to say, was, generally speaking, good; and we had not a single case of sickness all the time of our absence.

Being anxious to send this to Red river by the first boats, I write in haste and briefly, but shall have the pleasure of sending a more detailed account by some

With the utmost respect, I have the honor to be, your shadient arrant.

JOHN RAE.

List (enclosed in Dr. Rae's letter) of articles purchased from the Bequimaux, said to have been found to the west, or rather northwest, of Back's river, at the place where the part of men starved to death in the spring of 1850. silver table fork.....



No. 1. Head of (apparently) a walrus or seahorse, with dn-

No. 1. Head of (apparenty) a waitte or scanots, who are gon's wings.

No. 2. A griffin, with wings and forked tongue and tail.

No. 3. A dove, with olive branch in its bill, surrounded y a scroll, with the motto Spero meliora.

No. 5. A fish's head, with (apparently) coral branches in

No. 5. A lish's head, which could be recognised, have no particular marks by which they could be recognised, but which, along with those above named, shall be handed over to the Secretary of the Honorable Hudson's Bay Conpany. REPULSE BAY, JULY, 1854.

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